

THE CHRISTIAN CENTURY

THE summer brings the harvest only to him who sowed in the spring, and the harvest is the sowing returned with abundant interest with which God repays. He that did not sow does not reap. He that diligently prepared his ground, and carefully committed to it the precious seed, now rejoices in the harvest. In God's field it is always springtime and always summer. Not a day passes in which we do not reap the fruits of past sowing, and in which we may not sow for future reaping. God's fields are always fertile. The rain and the snow fall in vain upon the barren ground; but his word will not return unto him void—*Christian Advocate*.

CHICAGO

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lited and should reach us not later than
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CHURCH EXTENSION AND EAST- ERN PENNSYLVANIA.

C. A. Brady, Corresponding Secretary
Eastern Pennsylvania.

From the Atlantic to the Pacific there
are few places of larger cities and dis-
tricts unoccupied than in Eastern Penn-
sylvania. In a territory of over four mil-
lion people we have but fifty-five church-
es, and many of these small and weak.
We are not able to enter large cities
because of the lack of funds necessary
to guarantee permanency. In one city
now being helped it will require ten
thousand dollars to secure a lot alone,
let alone the amount necessary for a
building that will fairly represent us.
In the east and southeast part of our
state there is county after county settled
largely by the German people, who heret-
ofore have not been reached, and little
or no effort has been put forth in their
behalf. They are a most prosperous and
substantial people. Not only that, but
the religion now embraced by many of
them is much like the plea for Apostolic
Christianity we make, and when once
reached these people will make a mighty
force for righteousness. Without out-
side help Eastern Pennsylvania will wait
long before being evangelized. Our
churches are not able to contribute the
amount necessary to carry the work
along as it ought to be.

The Church Extension Society has ex-
tended us help at Berwick, and within
several years we will have a most thriv-
ing church at that place, which other-
wise would have been well nigh impos-
sible. The low rate of interest makes
it most encouraging to the church and
then they feel that it is "within the fam-
ily," and those holding the loan are their
best friends. Another point having a
new building probably will also desire

help, and within a few years be able to
stand alone. Other places are appealing
for help, but the District Society is pro-
ceeding on the plan that a few places
helped well is better than money wasted
in small amounts.

We trust that our societies are begin-
ning to look our way. In the past we
have heard much of the states and the
territory of the great West, yet not
reached, but the fact confronts us that
we are not evangelizing acres or miles,
but humanity and we must seek out
these centers of population and influence
and reach them. Our people have been
too much afraid of the East, and in the
East too much afraid of the cities. Our
best people of the country districts and
the small towns are going to the cities,
and there they are lost forever. Many of
our country churches are not as strong
as forty or fifty years ago, and we are
just awakening to the fact that the best
have gone to make up the great centers,
and there we are not ready to take care
of them, and that now it will take thou-
sands to plant congregations in these
cities and becoming harder every year.
Two things will be necessary for the
taking of this country. The first will
be representative evangelists who will
lay siege to these cities, who will be able
to withstand all the criticism and per-
secution that can be imagined, and who
can hold out through all the ignoring
that the combined denominational world
can heap upon us.

The second will be for the Church Ex-
tension Society to come to the rescue
with large gifts and long time loans un-
til these new converts and the new
churches will see the trust so plainly
that they will be able to stand against
any and all hardships.

We have some noble men in the min-
istry and some noble and splendid mem-
bers, but they are simply not able to
carry the burden alone.

We await the day when substantial
help may be ours.

AND STILL THE OFFERINGS COME.

The First Church of Braddock, Pa.,
sends a liberal offering for the San
Francisco work.

Austin, Texas Central Church is not
unmindful of the needs of the San Fran-
cisco churches and sends in a willing
offering.

The Keota, Iowa church stands on the
list of those willing to aid the weaker
brother, and sends an offering for the
San Francisco Reconstruction work.

The First Church of Disciples of
Christ, New York City sends in a con-
tribution of \$67.18 for the aid of their
brethren in San Francisco.

From Fulton, Mo., comes a most gen-
erous offering for the aid of the Califor-
nia work.

The Sunday school of the New Phila-
delphia, Ohio, Christian Church sends a
most generous offering for the recon-
struction work in San Francisco.

The Union Ave. Christian Church, St.
Louis is not unmindful of the needs and
wishes of the San Francisco brethren,
and sends in an offering of \$244.50.

"The heaven that is stormless is star-
less."

Be earnest in the search of good,
And speak of all the best we may.
—Selected.

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ent form."

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writer of this book, and could only wish
that it might be read not only by our
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history of the American churches.—THE
CONGREGATIONALIST, BOSTON, Mass.

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EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

WHAT IS TO BECOME OF THE CHURCHES?

A recent report on the condition of the churches in the state of Missouri discloses the fact that though there are more than seventeen hundred congregations there are less than seven hundred ministers to care for them.

The conditions in other states are not better. The statistics show a slightly better state of affairs in some parts of the brotherhood, but worse in others.

It may be urged that many of these ministers serve two or even in some instances four churches. But even this fact leaves many churches without preaching, far less, pastoral service, while not a few of the ministers in such lists perform no work of preaching or visitation, but are either superannuated or have left the ministry to take up other pursuits.

The fact is, the need of more men in the ministry is scarcely less than appalling. The calls for pastors by strong churches are ceaseless, and the supply is very limited. This leaves many of the weaker churches totally unprovided, or compelled to engage men who are but poorly prepared for such work.

Those who are in the positions of teachers in theological schools or editors of religious papers know how constant and pathetic is the call for competent ministers. Every week sees many such appeals filed away for reference when a man of promise shall be found.

The students preparing for the work of preaching are hardly allowed to finish their academic studies because of urgent entreaties to undertake pastoral work, while those who wish to pursue graduate studies to more completely fit themselves for their high task are dissuaded by the importunities of churches and the vast work awaiting their hands.

The difficulty lies in the small number of young men entering the ministry as compared with the need. On the Christian home lies the primary responsibility. Time was when fathers and mothers consecrated their sons from birth to the preaching of the gospel. It was not so long ago that parents were congratulated on the departure of their sons to college to prepare for the ministry. That condition is rare to-day. Families look too often with disfavor on any calling for their young men which does not promise promotion in the world of finance and commercial success.

But the ministry itself is in no small degree responsible for this opinion. Many pastors frankly encourage their sons to choose other vocations than preaching, wishing to see them avoid the struggles through which they themselves have passed, and achieve success in an easier way. How rarely do ministers pray publicly that young men in their churches may give themselves to the holy office! Still less do they lay the duty upon the hearts of Christian parents.

All this is wrong. There is something at fault in the program of a pastor who will deliberately see his sons choose other tasks and use no effort to bring their minds to this higher work. There is forgetfulness of the greatest privilege in a Christian home which uses no persuasions to turn its sons to the preaching of the word. There is something of duty and responsibility lacking in a church which consents to let year after year pass away without a single young man going away to college from its membership to become an ambassador of Christ.

The churches around us are aroused to the danger of ministerial supply. The decline in numbers of ministerial students in theological seminaries which was marked three years ago has happily been checked. The numbers of such young men are on the increase. Yet the demand is far in excess of the supply.

Of course the pulpit does not want some men who might be persuaded, and that quite easily, to enter it. It does not want the man who is willing to preach if he can find an easy place. It has no use for the man who employs his position as a means of social preferment. It cannot abide the intellectual sloven, who rehearses a few trite sermons till they are juiceless and stale. It does not want the man who is merely a retailer of other men's opinions without the wish to pay the price of getting a message of his own. Of this sort of ministers and others that might be named, the church has enough and quite enough.

But for the men who love God and their fellow men, who wish to do the kind of work which the world most needs to have done, who are willing to spare no effort in self-equipment for this task, and to take their place in the ranks as good soldiers of Jesus Christ, there is a call more thrilling and imperious than ever summoned men to life's task before. And if such men do not respond, who is to take the place, who is to preach the message of the Lord, and what is to become of the churches?

If a young man loves a great work, heroic, unselfish, full of deep enjoyment, yet hallowed by the sacrifice which makes a rich and fruitful character, then let him enter the Christian ministry. To evade such a duty in a time like this when every knight is needed in the battle would be little less than cowardice. Few will there be in the end of the day who will wish to have missed such a chance. Unspeakable would be the shame of flight or absence from such a contest. "We fought at Argues to-day," said Henry of Navarre sadly to one of his soldiers, "and you were not there!"

"There is always hope for the lost child that is found in the temple."

"Every rose does not have its thorn, nor does every blessing cast a shadow."

THE STATE CONVENTION.

We are close upon the days when ministers and church workers, returning from scenes of rest and recuperation, will take up with renewed vigor the church burdens of the fall. It is the time of new plans, visions of larger work, enlistment of new workers, revival of interest all along the front and the uplifting of new banners. A good beginning time for Illinois churches in the launching of enterprises for the fall and winter is the date of the state convention at Jacksonville, September 9-12. Jacksonville is making ready for a thousand delegates and nothing less than that number of jubilant Disciples should satisfy us. Our churches should not be content with simply sending the preacher, for of course he must be there if it can be arranged in any possible manner, but a good number of business men and other workers ought to be in attendance. New ideas, large conceptions of the success possible in local work, an impetus for greater activity, inspiring touch with consecrated men and women—these are the things of our state gatherings. Let us have a state convention in which the interest and attendance will be commensurate with the character of the strong program.

ITEMS IN BRIEF.

Governor Hughes of New York, is to be commended for signing a bill amending the penal code of the State. According to its provisions, the police of any city can be compelled to remove from their records the photographs and Bertillon measurements of persons acquitted of criminal charges.

* * *

"Fifty years ago," says Professor Charles Bushnell, "taking the country as a whole, there was not an average of one divorce to fifty marriages. To-day there is an average of one divorce to every ten marriages. During ten years from 1895 to 1905 the number of absolute divorces granted more than quadrupled in Manhattan and the Bronx in New York city, and nearly or more than doubled in Chicago, Philadelphia, Boston, Detroit and Omaha."

* * *

The Interior calls attention to the fact that now since Georgia has joined Maine, Kansas and North Dakota in putting the liquor business without the pale of the law, that state will have on its hands the same kind of a siege which these other states have been enduring ever since they adopted such a policy and which Vermont and New Hampshire endured until they surrendered—a deliberate and persistent campaign of the brewing and distilling interests to break down the statutes in operation. No sooner will the law be put into effect than there will break out an epidemic of malicious and ingenious efforts which police officials will find very hard to stop.

Arrival at Sinai

H. L. Willett

It is a very rough path which leads up from the Wadi Sahab, through which we came after leaving the Bedouin village and the Wadi esh-Shiek. In order to reach the Wadi Gharbeh, where a few springs make a miniature oasis marked with some monastic ruins, one must climb over a considerable tract of wild and untracked mountain plateau, which reaches an elevation of nearly four thousand feet.

The remainder of the party had gone on ahead two hours before. The camp with its heavier loads had been taken the longer but easier way by the Wadi esh-Sheik. Our two camel men, who remained with the four of us when we stopped to visit the tents of the Arabs, did not seem to be very familiar with the way. They walked behind, leaving the camels to follow the path as best they could. Once when we took a valley bed they insisted that we must come back and take an unmarked ascent of steep cliff-side, where the camels, usually sure-footed and confident, appeared very unwilling to go. At the top, however, we came upon the tracks of the camels that had gone on ahead, and following these uncertain signs, which alternately appeared and vanished, we came at last down the long descent to the Wadi Gharbeh, passing at one point the remains of an Arab mud village, now quite deserted.

This point is the intersection of several routes. The Wadi Selaf ends here, bringing with it the regular road from Firan and Serhaj. That same valley is intersected half way back to Firan by the Wadi Hebran route from Tor, so that any approach to Jebel Musa by any of the trails except the long one through the Wadi esh-Sheik must be made past this spot. Just as we rounded a spur of rock and turned to make our last downward plunge into the valley, by a steep and winding path, we caught sight of the party on the further side, ascending a long rising ground apparently not more than half an hour distant. So clear was the air that with the field glasses we could make out the different members of the party distinctly. Yet it required not less than two hours to reach the place where first we caught sight of them.

When we came to the bed of the valley we found ourselves in a deep defile whose walls and floor were entirely of sand, and which bore the evidences of rushing torrents in the rainy season. A short distance up the valley to the northeast were the springs, with the trees and shrubs which always spring up at the call of the waters. Near by were the tents of the Beduin, but we had no time to turn aside for closer inspection. Crossing the dry channel, in which it would certainly be anything but desirable to be overtaken by a freshet from above, we began the long ascent to the Nakb el-Hawl or "Pass of the Wind." This is an exceedingly rough mountain pathway leading from the upper edge of the sloping tract we were now crossing to the plain of er-Raha, which lies immediately in front of Jebel Musa, the traditional Mt. Sinal. The pass leads up between high peaks on either side, and the total rise is nearly two thousand feet in a distance of perhaps four miles.

If one wishes to form a picture of the appearance of this pass he might imag-

ine a narrow channel running down from the plain above, into which some giant force had hurled huge rocks as if to completely obstruct the way. Down this rough and winding gorge a little stream runs, fed by springs in the mountains. Wherever it touches soil there springs up the rank vegetation which seems to wait only for the least encouragement of moisture. Along the track of this modest brook the winter torrents rush with a violence that threatens to carry all before them.

It takes more than two and a half hours to climb up the pass. At the foot the drivers insisted that it was too steep to make riding practicable, and that we must walk. This is laborious, but probably as easy as riding, when the camels must go slowly, and find any progress difficult. The only aid, without which the ascent would be almost impossible, is the remnant of an old roadway, made by the monks in early centuries to permit the convent traffic to pass to and fro. It is now much worn away, and in many places has quite disappeared. But at other points it is excellent. It reminds one of those Roman roads which marked the extension of the empire in all the lands about the Mediterranean, fragments of which may be found all the way from Britain to the Euphrates. The monks may well have learned something of the art of road making from the well-preserved Roman highways.

The party ahead of us vanished into the rough mouth of the pass before we could overtake it, and it was not till we had gone at least two-thirds of the way to the top that on rounding a huge turn in the path we came suddenly upon the lunch tent spread in the shadow of a great square rock, and the members of the class grouped about in various attitudes of rest waiting our arrival. At that point the trail skirted the cliff, which rose nearly a thousand feet at our right, while on the other side the gorge deepened to a chasm into which we could hurl stones that rattled down the cliffs to the stream below.

Luncheon and the midday class-work over, we went on, coming presently to the top of the pass, and then dipping down through a deep ravine from which we ascended again to the great plain of er-Raha. By this time the stream had been left, and the only vegetation was the scanty desert bushes. On the rocks as we passed were a few inscriptions, hardly legible, but apparently the work of pilgrims going to the shrine of Sinal. As we came up from the ravine we climbed steeply to the watershed, from which point onward the winter torrents run into and across the plain to the Wadi esh-Sheik, whose upper portion intersects the further end. From the edge of the plain we caught our first glimpse of the barren cliffs of Sinal, the foremost bastions of which are the triple peaks of Ras es-Safsaf, that look down upon the level plain.

This plain, er-Raha, is mountain-girt on every side. It is high enough above sea level to be a mountain height, lying about 5,000 feet in altitude. But so lofty are the mountains about it, the neighbors of the Sinal group, that it seems like a deep depression. It is the

most spacious plain in the peninsula, a full mile and a quarter in length, and not less than a half mile broad. A magnificent camping ground it would be for a host of people, and this feature, together with the bold pulpit-like mountain mass of Ras es-Safsaf at its further end has fascinated many a traveler, and deepened the conviction that this and no other must be the spot in which Israel encamped "before the Mount," and that from those superb peaks the law was delivered. This feeling, so confidently expressed by Robinson, Stanley and other visitors, was shared by several of our class, who yielded at once to the spell of the place, and pronounced their verdict that this must be the veritable scene of the camp in the wilderness. We have already indicated somewhat the complex nature of the problem, and must be satisfied here to record the facts, leaving for a later time their summary and the organization of a satisfactory view of the whole question.

One point, however, cannot escape attention. The plain offers abundant room for a very large camp, so that on the supposition that the number of Hebrews was as great as the records state, it would best of all the places in the peninsula satisfy the conditions. Nor is the problem of the sustentation of the host one to perplex those who hold that a continuous miracle of providence was wrought for this purpose. But the difficulty of providing for the flocks and herds of so great a multitude in this place becomes acute, for the pasturage is scanty to the vanishing point, and there is no hint of special supplies for the beasts. If on the other hand the members of the Hebrews be reduced to some smaller figure like that suggested by Petrie, who puts the whole at five thousand, there remains no reason why the great plain er-Raha should be preferred to Firan or any other spot amply large enough to afford site for such a modest camp.

But while one thinks on these things the plain is crossed. An hour and a half suffices to bring us to the mouth of the Wadi esh-Sheik, into whose other extremity we had made our way through the narrow gateway, El-Buwelb, and along which we had come for some distance, on the previous day. The magnificent front of Ras es-Safsaf towers above us at the southeastern end of the plain, and now we have it on the right as we dip into the depression which runs northeast to form the Wadi esh-Sheik, and begin to ascend the Wadi ed-Deir, which separates Jebel Musa from its neighboring mountain mass, Jebel ed-Deir. Just at the opening of this valley, on our left rises the Tel Harun, or "Hill of Aaron," where tradition locates the shrine of the golden calf set up by Aaron in the absence of Moses in the mountain. It is now crowned with a well, the grave of a sheik, where Moslem pilgrims gather for yearly rites.

We are in the midst of great memories. Whatever be the truth of the traditions which center here in such numbers, there is something very impressive in the grandure of the scene. The solitude and silence lend mystery and awe to these great peaks and their intersecting valleys, where generations of pilgrims have completed their journey in

order to tread such holy soil. It is much to stand where faith has found satisfaction in its witness to mighty events of the past, and on the ground of simple impressiveness nothing more satisfactory could be desired. Why not accept the belief that here the great Lawgiver led his people as to a desert sanctuary, and here Israel

"—saw God divide the night with flying flame,

And thunder on the everlasting hills"?

But there is much ground to be traversed before the answer can be given. And just before us lies the goal of all our journey, the Convent itself, close-walled, and looking like a church set in a lovely garden, protected by ramparts against the hordes of the desert. We could see it a long way off, even before

we sighted our camp, which was much nearer, but hidden by a spur of the mountain. But as we entered our white city, it was with a deep sense of satisfaction, that the object of our quest was attained at last, and that through long leagues of desert way we had come up to the shrine of countless pilgrimages, the object of many hopes, the place which Christian, Jew and Moslem alike revere as the "Mount of God."

Missionary Experiences in the Philippines—III

C. L. Pickett, M. D.

In the province of Cagayan are at least four distinct classes of people. They are the Ilocanos, who have migrated thither from the northwest coast of Luzon and are the most vigorous and industrious people of the province; the Ibanags who were the original inhabitants of the lowlands and who occupy still all the lands they desire; the Tinguianes, or swarthy inhabitants of the mountains; and the Negrittoes who were probably the first inhabitants of the country. The two latter peoples have never yet been feazed in any way by either civilization or Christianity.

The two former are nominally Roman Catholics. As our work in Northern Luzon is with the Ilocanos, it was with the intention of primarily extending the work of the mission to the Ilocanos of the Cagayan that our work was opened up in Aparri a year ago. But among the first converts of our evangelist were a number of Ibanags, and as is natural with all true converts some of them had the desire to tell the good news to their own people in their own tongue. As one of them had considerable ability for preaching we encouraged it, and as a result we now have a congregation of more than forty members in a rural district a few miles out of Aparri. Neither the New Testament nor the Old is as yet translated into their dialect. There is therefore an abundant field of opportunity for the exercise of the energies of a new missionary here along linguistic lines alone.

It was on the fifteenth of February that, in company with this young man and Buenaventura Garcia, our pastor in Aparri, we started out to visit the towns along the north coast of Luzon. The Cagayan River about a mile in width at this place, is crossed in a little canoe, made, Indian fashion, by hollowing out a big tree. At the little village on the opposite bank we find a native

vehicle awaiting us, arrangements having been made before hand. In two hours more we enter the town of Santa Cruz. This is a town of some 3,000 inhabitants the only church being a bamboo affair which has to be practically rebuilt every year. A priest visits them with some regularity but lives in another town. We found the people quite shy and suspicious of both our literature and our preaching. In the evening a service was held in the yard and in front of the house of our host. A company of more than two hundred gathered to hear the gospel but the major part were not in sympathy with the message. The sermon was not nearly concluded when some one from the darkness threw a large piece of bamboo directly at the evangelist, with sufficient force to have done much injury, had it not been for a kindly post which happily deflected it a little to one side.

Our next stop was at the town of Abulog a city of about six thousand people. It has never been our lot to stop over night in a town where things seemed more absolutely given over to Satan than here. We preached some in the streets but the people seemed to take no interest. A good service, however, was held with the constabulary soldiers, one of whom had previously been converted in another town. We asked for the privilege of a service in the home of one of the chief men of the town but were refused, after it was too late to arrange for one anywhere else. Through courtesy we were invited to attend a social gathering given in honor of the temporary departure of a local official. The vice president and all the counselors of the town were present and all were so drunk before the evening was over that they could hardly walk from the building. Many men talked freely

and we used our eyes and ears. The president was then in jail for falsifying records. He also had three concubines. One counselor was very much more broadminded and liberal than many others. "Why," said he, "there is hardly a man in this town but what will exchange wives with you for a few days if you like." The only spiritual adviser of the place was a Roman Catholic priest, and, on inquiry, it was found that he had a concubine in each of the three towns of his parish.

In the streets of the town are to be found no shade trees, no fruit trees, nothing, only the burning sunshine, perhaps a fitting foretaste of what is to be if the awfulness of sin and the power of God's love is not brought home to them in some impressive way by those to whom they do not care now to listen.

Sanchez Mira is the third town at which we stop. After visiting the mayor or president of the town we went out to preach in the street. To our surprise the people came from all directions. A crowd of one hundred and fifty people were listening within five minutes. After preaching for an hour they wanted us to preach more. They bought all the literature and testaments we had and twice the number could easily have been disposed of. The same experience was encountered in different places. They invited us to hold services in their homes. After singing and preaching all seemed eager to hear more about the Bible and Protestant Christianity. We regretted very much that our limited time only allowed us to stay a day and a night in the place. The Lord surely has much people in this place. Abundant fruit trees and citrus plants bear evidence of a more settled industry and contented life. Fully a hundred people asked us to come again. Many asked that we send them a preacher that they might hear more of the Word of Life.

Forget It

Rev. Chas. Stelzle

No man can accomplish great things unless he is an optimist." But what does that mean? There are some folks who call themselves by that name—although there is usually another "ism" attached to their beliefs—who have adapted mottoes something like the following:

"Forget it."

"There is no evil."

"Look happy and you will be happy."

"You can conquer any situation if you smile enough."

"God's in His Heaven all's right with the world!"

Sounds rather pretty, doesn't it? There is a certain amount of truth in these little "sunshine" ophiates, but what are the facts?

In the first place, there are some

things which it would be criminal to forget, because there is evil. Looking happy and smiling is a very fine antidote, but we can't all be "Happy Hooligans," and most of us don't want to be. We'd rather be real men, leaving the tomato can and the scrubby beard to those who enjoy that sort of thing.

There is sin in the world. There is tragedy. There is suffering. Hundreds of thousands of children are in mills and factories who should be at home or in school. There are slums, with their hell-holes. There are saloons, with drunkenness and brutality. There are underfed and overworked men and women in our great cities. Will the rosy-posey doctrine of the long-haired man

and the short haired woman doctrinaire smile these away?

"God's in His Heaven,"—yes, but all's not "right with the world." It's going to be right, and that's why we can well afford to be optimists—but not the kind that expect to usher in the millennium by a smile. There is work to do, and fighting, too. It is a work and a fight that requires red-blooded men. It is a task that has the assurance of success, because God is in the heavens. It is a great thing to realize that it is his task, working through us. We are commissioned to it. That should give nerve to the arm, and power to the blow of every fellow who has taken upon himself his share of the task of helping to redeem the world from the particular evil which he sees most.—The Interior.

Lesson Text Num. 10:11-13, 29-36	The Sunday School Lesson Israel Leaving Sinai*	International Series 1907 August 25
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The Book of Numbers, in which the present and the two succeeding studies are recorded, is very much like Leviticus and the last section of Exodus in its structure. It is almost entirely devoted to laws of organization, and of priestly service. Like Leviticus, which is largely taken up with similar materials, it is not greatly concerned about the history of Israel. Yet there are several historical episodes in this book, all relating to the Wilderness period. They serve merely as historical coloring and background for the legal sections which are thus related by the writers to the days of Moses and the desert. The work is a product of the later priestly period after the exile, although it contains small elements from the early prophetic sources both of the northern and southern kingdoms.

In the chapter from which the lesson is taken the first section is devoted to the regulations regarding the use of the trumpets of the sanctuary, both at home and in war. This is followed by the narrative of the journey from the wilderness of Sinai, chiefly as a statement of the ideal arrangement of the camps. This naturally gives the precedence to the tribe of Judah, the sole survivor of the tribes at the date of the writing, although it preserves the sentiment of the twelve-fold nation, which was emphasized in the late period of the history in proportion as it became impossible of realization through the downfall of the northern tribes.

In harmony with priestly emphasis upon the rites of the sanctuary, the tabernacle, which is the elaborate structure of later legalistic ideals rather than the simple "tent of meeting" of the wilderness period and the days of the judges, is taken down and borne on at the head of the camp by the priests, the sons of Aaron.

The order of the narrative in verse 12 would imply that the departure from the wilderness of Sinai was followed at once by arrival in that of Paran. The latter is a region often identified in the biblical records with the district of Seir and Kadesh, south of Judah. It is clear that no very definite ideas were held regarding these regions in biblical times. If Paran be thought of by the writer as near to Kadesh (cf. Dt. 33:1, 13:26) then Sinai itself was not far away, and its location in the peninsula far to the south must be given up for one at the northern end of the Tib, south of Palestine. The early church fathers, Eusebius and Jerome, identified this Paran with the Wadi Firan of the Serbal region, which has been described in my recent articles on the journey to Sinai. These authorities were undoubtedly influenced by the similarity of the names, and had built but little further data on which to found an opinion.

*International Sunday School Lesson for August 25, 1907. Israel Journeying to Canaan. Num. 10:11-13, 29-36. Golden Text. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." (Exod. 13:21.) Memory vs. 35, 36.

H. L. Willett

In 13:26 we are informed that the spies were sent forth from the wilderness of Paran, and that on their return they came back to the wilderness of Paran, to Kadesh. Here the identification of the two places appears complete in the mind of the writer. Between Sinai and this Wilderness of Paran there are but two stations according to the narrative of the journey, Kibroth-Lattavah and Hazaroth (Num. 11:34, 35; 12:16). Yet in the list of stations given in chapter 33 there are twenty intermediate stations. And all this in spite of the manifest proximity of Sinai and Paran according to the author of 10:12. It is probable therefore that the long list of places in Num. 33, not more than two or three of which have been discovered by the most careful searching, is rather an ideal than an actual itinerary. This would further strengthen the argument that Sinai and Paran were not far apart, and that they were near Kadesh-Barnea, in the region between Judah and the Tib.

Verses 29-36 are from the prophetic records, and recount the interview of Moses with his father-in-law. There appear to be two traditions of the relations of the two men. In one the name of the Midianite was Jethro, and the visit occurred at Sinai, where he suggested to Moses a helpful organization of the tribes. (Ex. 3:1f; 4:18; 18:1f.) This is from the North Israel source. In the southern document the name of the Midianite chief is Renal (Ex. 2:18), or Hobab (Num. 10:29).

Moses appeals to him to accompany the people on their way to the new land, because they are certain to prosper and it will be for his advantage. The strong invitation, "Come thou with us and we will do thee good," has been echoed often in the appeals of the church to the men of the world. Often, too, have they turned away with the Midianite's reply that their own way of life was sufficiently satisfying and they had no wish to change. It is hard to convince a man who is not under strong sense of sin that there is any great advantage for him in the entrance upon the duties of a Christian life. His own way seems sufficiently good, and his soul does not crave the blessings which the kingdom of heaven offers.

Yet there is another appeal which can be made to such a man. Perhaps he does not acknowledge that he needs the service of Christ. But surely he may well be convinced that such service needs him. Moses pressed this obligation home upon his friend. Suppose he did love the free and roving life of the desert among his people; there was a work he could do as no one else could do it. If he did not need Israel, Israel at least needed him. We do not know whether or not the plea of Moses was effective. The narrative closes abruptly with the leader's speech. But the absence of any further reply from the tribesman of the desert and the fact that

with the Hebrews in later days there were such Midianite classes as the Kenites (Jud. 1:16; 4:11, 17; 1 Sam. 27:10) and the Rechabites (Jer. 35) proves that some such invitation was not only extended but accepted and that it may well have been on this occasion.

The suggestion afforded by this incident is not without significance in our day. National spirit is always in danger of becoming selfish and arrogant. It is the danger of the "favored nations" that they may look on others with unchristian disdain. Our sentiments toward the Chinese laundryman, the Italian street laborers, the Bohemians employed in factories and the Negro waiters in restaurants are often an interpretation of our characters as followers of Christ or otherwise. No race prejudice can abide where love has entered in.

In the notice of the forward march given in verses 33-36 it is the ark that leads the van, rather than the tabernacle, which was the pride of the late priestly order. The ark was the visible symbol of God's presence, and its advance was the signal for the camp to move. The sixty-eighth Psalm, which begins with the words of this invocation, is a stirring war-song which gathers up the memories of the desert journey (v. 7) and of later national glories. It is not strange that it should appeal to a militant spirit like that of Cromwell, whose favorite Psalm it was.

Such as was the ark in the days of Israel is the divine providence to-day. It goes before and marks out the path. It points out the spot where duty may be performed or rest may be found. It assures the pilgrim host of our later age that there is still a God in Israel who is pledged to lead his people out of the desert to "a land of fountains and flowing streams, the place of the tabernacle of the Most High."

Daily Readings.

Monday, Aug. 19.—Israel journeying to Canaan.—Num. 10:11-13, 29-36. **Tuesday.**—The cloud and fire.—Num. 9:15, 22. **Wednesday.**—God's promise.—Gen. 12:1-9. **Thursday.**—God's mercy remembered.—Neh. 9:7-19. **Friday.**—Loving kindness.—Isa. 63:7-14. **Saturday.**—The divine Leader.—Psa. 107:1-15. **Sunday.**—My Leader.—Psalm 23.

"Christ stooped to conquer; but man rises by conquering."

"Heaven, with all its blessings, leaves a margin of duty for every man."

"Since there is a way for him who wills, it follows that every path to achievement leads out from ourselves."

The contemplation of beauty in nature, in art, in literature, in human character, diffuses through our being a soothing and subtle joy, by which the heart's anxious and aching cares are softly smiled away.—Whipple.

Scripture I Chron. 29:1-5	The Prayer Meeting	Topic for August 28
	A Duty to God and to the People	

"I was glad when they said unto me,
Let us go unto the house of Jehovah."

"We took sweet counsel together;
We walked in the house of God with the
throng."

"For a day in thy courts is better than a
thousand.
I had rather be a door keeper in the
house of my God
Than to dwell in the tents of wicked-
ness."

"Ye shall have a song as in the night
when a holy feast is kept; and gladness
of heart, as when one goeth with a pipe
to come unto the mountains of Jehovah,
the Rock of Israel."

The Israelite had a place where he
could meet his God and his brethren.
That place was the temple. The house
of Jehovah was his pride. It was the
symbol of his religion and his patriotism.
In the land of captivity and oppression
he prayed with his face toward the holy
house. To be in the temple was to be in
the very presence of God. If the build-
ers of the temple had even a faint con-
ception of what the house would mean
to the nation they must have had great
joy in their task. We can easily pick
flaws in the character of Solomon, but
we can hardly blame the Jew on account
of the reverence with which he has held

Silas Jones

in memory the one who gave the people
their house of praise.

Since our Lord was on earth it has
been taught that God will accept the
worship of his people wherever it is
offered. No place has a monopoly of the
divine favor. Nevertheless, the house of
worship has a sanctity all its own. When
we cease to have sacred places and sea-
sons, it will either be when the kingdom
of God is come in its fullness or when
we cease to honor God in our hearts. It
is true that we cannot escape the eye of
God. There is no part of the earth
where we may forget the distinction be-
tween right and wrong, between truth
and error. But for the cultivation of the
spirit and devotion and humble reliance
on God we need the house of prayer and
praise. In the great city with its huge
piles of brick and mortar dedicated to
business there should be the house of
God to compel men to think of spiritual
values. In the crowded quarters of the
poor and wretched there should be a
place where the weary and discouraged
may go for comfort and refreshment.
The bold spirit of the pioneer should not
be able to take him beyond the influ-
ences of the place of prayer. In a word,
it is the business of the church to have
houses of worship wherever human be-
ings are found.

In building houses of worship we
honor both God and his people. In fact,
it would be difficult to draw a line be-
tween duty to God and duty to man. If
we love men and do them good, we
thereby serve the God who made men.
If we try to do some service to God,
where shall we find a piece of work that
will please God and yet in no way bene-
fit men? If therefore any one tells us
that he does not know God and is un-
willing to show respect unto the church,
we may demand that he show some re-
spect to man. If we can teach him to do
justice to human nature, we shall show
him the value of worship. In this practi-
cal age we must not forget that man
does not live by bread alone. Poetry
and music are just as useful as bread
and meat if we intend to live the perfect
life. A house of God where men are
taught to think for themselves, where
they may learn to love truth and beauty,
and where they may join their hearts in
the worship of God, is just as useful as a
corn planter or a binder. Let us insist
that we are men and that we are to have
for ourselves and our neighbors all the
equipment that is necessary for com-
plete living. And when we talk about
the house of God, we have no right to
apologize for asking that money be given
for its erection. Let us assume that we
are speaking to men and not to brutes,
and to men who know their needs.

Scripture Exodus 21:1-6	Christian Endeavor	Topic for August 25
	Christ in Mexico and So. America	

One of the early Catholic missionaries,
says Rev. W. E. Vanderbilt of Mexico,
being presented to the King of Spain,
answered the question as to the charac-
ter of the country by taking a piece of
paper in his hands, crumpling it and
then extending it before the king, say-
ing, "You have here a good bird's-eye-
view of Mexico." The country is about
the size of that part of the United
States east of the Mississippi river, but
were it possible to flatten down the
parts that seem to be standing on end,
it would cover a space nearly twice as
large.

The difficulties of the Mexican field
are partly due to this rough character
of the country. The inland missionary
must be of sturdy frame, ready for
rough roads, high climbing and a hard
bed at the end of the day. In addition
there are the usual obstacles to mis-
sionary effort of strange customs, prej-
udice, unusual environment and unversal
and dense ignorance. Less than fifteen
per cent of the people can read and
write.

In spite of these and other great dif-
ficulties many churches are at work in
Mexico. Missions carry forward their
work with marvelous success in some
instances. Especially in school work is

Royal L. Handley

this true. In Monterey, Bro. Inman,
Moses and their helpers are maintaining
a school work which is a model for all
that section of the country. It was here
that in one meeting over one hundred
natives made the confession and gave
evidence of the power of the gospel in
this once priest-ridden land of America.

According to Mr. Beach's statistics of
1900, there were 994 missionaries in
Mexico, Central and South America
among a population of 54,595,562, or one
to 154,292.4.

One Mission, with its eight men, de-
clares:

"The responsibility which we share
with other churches is the evangeliza-
tion of 145,113 square miles of territory
with a population of 4,205,040. The
duty which falls on our church alone is
the carrying of the Gospel message to
2,466,014 people, inhabiting 132,575
square miles of territory. No other
church working in Mexico has such a
great responsibility as ours; none other
such an abundant opportunity. Over
eighteen per cent of her people are de-
pendent upon us alone to give them
the Gospel, and over thirty-one per cent
must receive the Message either from

us or from a sister church established
in the same region. In short, we are
in direct touch with nearly one-half of
Mexico's people."

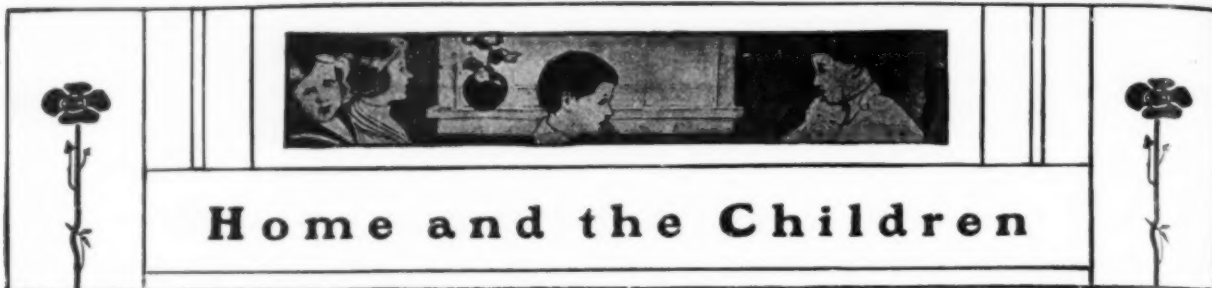
South America.

Dr. George Alexander of New York
City, after a visit to Brazil writes:

"The most influential man in South
America, in an interview which I had
with him on the day of my sailing from
Rio, said: 'It is sad, sad to see my
people so miserable when they might
be so happy. Their ills, physical and
moral, spring from a common source—
lack of religion. The progress of the
Anglo Saxon race is due to their religion.
Our people have left the firm founda-
tion and are trying to build their fab-
ric in the air. Two weeks ago I had a
call in this office from Julio Maria, a
Catholic priest of great learning and elo-
quence, who has been traversing Brazil
from north to south, preaching and hold-
ing conferences. He said to me. "The
moral and religious condition of this
people is unspeakable, almost remedi-
less. I see but a single ray of hope.'"

The need of one great city is illustra-
tive of the destitution of other great
fields. A missionary writes from San-
tiago, Chili:

(Continued on page 767.)

**NO MORE.**

No more the world lifts laurel-leaves to crown
The wielder of the battle-axe and spear.
The trade that filled the earth with fear
And robbed the mother of her hard-won prize—
Her baby with the golden hair and eyes
Just grown to manhood, fit for fair renown—
The trade that wrecked with woe
Wide fields all billowy with ripened grain,
And turned the rivers' healing flow
To currents red with wrathful stain—
That trade is passing from the earth.
No longer entered on with mirth,
War now is known
As thing the most obscene
'Mong all the things terrene;
A shame to be outgrown,
Unmasked in all its evil mien;
And conquerors are but butchers whose
red hands
No more triumphant wave through cheering
lands,
But nerveless fall, at love's divine commands.

—James H. West in "Unity."

HOW JOHNNY WAS CURED.

Johnny was a great brag. A brag is a boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort, and exclaim: "Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting room. Papa was reading, grandma and mamma were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing. I did it to-day in school. Isn't it good?"

"Pooh! Call that good? You ought to see the one I drew. It beats yours all hollow!"

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother, and, going to Joe, asked him to let her see his drawing.

"I wish I could do as well as you do, Joe," she said, hoping to revive her brother's drooping spirits.

"Pooh!" sneered Johnny, "you need not try to draw, for girls can't make even a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back everything seemed to be going on as when he left. Papa was reading, grandma and mamma were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," re-

marked grandma, as she folded the napkin she had been hemming so industriously.

"Pooh!" said mamma, contemptuously, "that is nothing. I have done two while you were doing one."

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Papa, look at my examples, please. I have done every one of them and haven't made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh! that's nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything, and work went on as before. Johnny was deeply engrossed in the history of Crusoe's adventures, and the other children continued their studies.

"My flowers look well! I believe the geraniums are going to bloom again," remarked mamma.

"Pooh! they are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you only had a few blossoms in the whole winter," said grandma contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When papa remarked presently that he had stepped into the grocer's and been weighed that afternoon, and that he "tipped the beam" at 168 pounds, and that was doing "pretty well" for him, mamma said, crossly:—

"Pooh! you call that doing pretty well? Old Mr. Benson weighs 225 pounds, and no one ever heard him bragging about it."

Everybody laughed. Papa shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him, and after a minute or two began to "smell a mouse," as the saying goes.

"Papa," said he, "what are you all laughing about? Is it me?"

"Well, we are not exactly laughing at you. We thought we would try your way of boasting of our accomplishments, and see how you thought it sounded; but mamma spoiled our game before we had finished it."

Johnny looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that evening when he boasted of what he could do, or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit.—Morning Globe.

Knew Washington.

Mark Twain says that some years ago, in the South, he met an old colored man who claimed he knew George Washington.

"I asked him," relates the humorist, if he was on the boat when George Washington crossed the Delaware, and he instantly replied:

"'Lor,' massa, I steered dat boat."

"'Well,' said I, 'do you remember when George took the hack at the cherry tree?'"

"He looked worried for a minute, and then, with a beaming smile, said:

"'Why, shuah, massa; I dun drove dat hack myself.'"—United Presbyterian.

**A PROFESSIONAL WOMAN.
Experiments Made with Food.**

A professional woman in New York, connected with one of the large institutions there, has had a curious experience in using a certain kind of food. It seems she had a serious illness and was at the point of death, the brain and body in the last stages of exhaustion. She writes as follows:

"I have no objection to the public knowing of the wonderful transformation my system has undergone by the use of Grape-Nuts. I began using the food when convalescing and while in an exceedingly low condition. I used a small quantity and became so fascinated with the flavor that I gradually discontinued nearly all other food, including tea and coffee.

"I have gained 20 pounds in flesh, and am a marvel to all my friends who know of my former state of health. There are about fifty families who have adopted the use of Grape-Nuts because of my experience."

The makers of Grape-Nuts select certain parts of the grains of the field that contain delicate particles of phosphate of potash and albumen. These elements, when combined in the human body, go directly to rebuild the gray matter in the brain and nerve centers of the body.

This is a demonstrated fact and can be proven by any one who cares to make the test. When one nourishes and builds up the brain and nerve centers, that is practically the keynote to the whole health proposition, for when the nervous system is in perfect poise, all parts of the body respond. "There's a reason." Read "The Road to Wellville," in pkgs.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

Church Extension Offering comes in September. Order your supplies from G. W. Muckley, Kansas City, Mo.

"On the firing line Church Extension is the greatest missionary agency we have to save and develop the missions." So writes the State Secretary from Montana.

There was \$608,988 in the Extension Fund Aug. 1st, 1907. We want the million by 1909 and three more years with three more offerings must bring it.

What shall we say to the 150 mission congregations that have applied for aid since January 1st. They have come in confidence to our Board of Church Extension. Shall they be disappointed or encouraged by the annual offering. These churches have only asked and after doing their best to help themselves.

O. A. Adams of Bethany, Neb., is enjoying a trip to the Pacific coast.

A new church building was dedicated at Broken Bow, Neb., last Sunday.

The brethren in Craig, Neb., are repairing and redecorating their church building.

E. J. Sias is platform manager of the chautauquas in Fairmont, Neb., and Alorton, Ia.

D. A. Youtsy, at present minister in Gering, Neb., will close his work with that church and practice law.

State Evangelist F. P. Arthur was the speaker at the annual meeting of the church in Freemont, Mich., on Aug. 4th.

C. F. Ladd has accepted a call to the pastorate of the church in Rock Falls, Ill., and will begin his work immediately.

F. D. Hobson, pastor of Kearney, Neb., is also caring for the interests of the new church in Gibbon, Neb., which was organized early this year.

James N. Thomas and the brethren of Haskell, Texas, will begin a meeting Sept. 1st with James T. McKissick of Nashville, Tenn., as evangelist.

Stephen E. Fisher has been given an automobile by the church in Champaign, Ill. Have we any other congregation in the brotherhood so enterprising?

In preparation for the Scoville meetings in Lincoln, Neb., rally services will be held by all of our churches of that city in the Oliver Theater, Sunday, Aug. 21st.

L. A. Hussong, who recently graduated from the state university of Nebraska, may be secured for regular work with some of our good churches. Address him at Lincoln, Neb.

Mr. and Mrs. J. E. Lynn, of the Central Church, Warren, O., and family are spending a month's vacation camping and mountain climbing in the Rockies. A recent number of the Monitor, Mr. Lynn's local church paper, contained an account of the climbing of the Arapahoe peaks.

Robert H. Newton who has resigned as pastor in Normal, Ill., for the sake of his health, will live on a homestead in Colo. in a settlement of Illinois people in McLean county.

W. A. Moore and his people of the First Church in Tacoma, Wash., are now enjoying the use of the Sunday School rooms of their new building. Since our last report their membership has been increased by more than thirty-five additions.

The Hillman Street Church, Youngstown, Ohio, under the direction of Frank Draper the minister, has published an interesting and attractive church directory unusually well illustrated with pictures of the prominent officers and members.

Wm. E. Adams closed his work in Perry, Ohio, Aug. 1st. He is succeeded by Brother Stevens of Greenwich, Ohio. The church building has been recently redecorated and the new pastor begins his work with the church in good condition.

A camp meeting is in progress at Clarendon, Texas. The services are held in a large tabernacle. J. B. Holmes is the evangelist and Chas. E. McVay has charge of the music. In September the singer will be in a meeting at Mackinaw, Illinois.

The church in Owosso, Mich., recently celebrated its freedom from the burden of a debt in current expenses and on the building by a note burning service. Plans are under way for a new house of worship in 1909. C. M. Keene is the enthusiastic pastor.

For the third time I. J. Cahill of Dayton, Ohio, was called to a place on the program of the chautauqua at Clarkesburg, Ohio. Brother Cahill's lecture on "Peter's Wife's Mother" is appreciated by the chautauqua management as a strong attraction.

Frank A. Higgins resigned as pastor of the church in Dowagiac, Mich., and last Sunday began his work as minister of the Third Church in New Castle, Pa. Brother Higgins accomplished some splendid results in the enlargement and growth of his work while pastor in Dowagiac.

W. A. Wherry who recently went from Commerce, Texas, to Drake University, Des Moines, Ia., has been compelled to relinquish his college work and ministry because of failing health. It is a matter of regret that Brother Wherry is compelled to retire from a work which held so much of promise for him.

F. W. Collins closed his work in W. Liberty, Iowa, July 28th and began Aug. 4th to preach for the church in Garnett, Kas. He left the Iowa field with a good record of four years' work, which gave him a lasting sense of the fine Christian character of the people of the West Liberty church. His Kansas work is full of promise.

As noted in our news column elsewhere, a young man of the University Place Church, Champaign, Ill., has been

appointed by that church to keep the brotherhood in touch with the work of the church by means of our church papers. We commend this action to many of our other churches, news of whose work the brotherhood has a right to.

The destruction of the church building at Pittsfield, Ill., by a storm the last week in July means a loss to the church of about \$6,000.

Secretary T. A. Abbott of Missouri, is recovering from an injury to one of his limbs, from which he was threatened with blood poison for a time.

J. Edward Cresmer has received a call to become pastor of the church in Eliott, Iowa. He will close his work with the church in Ashland, Neb., August 25.

W. J. Lockhart is supplying the pulpit of the Central Christian Church, Des Moines, Iowa, while Finis Idleman, the pastor, is enjoying a three weeks' vacation.

The cornerstone of the new church building in Shawnee, Okla., was laid last Sunday. Frank L. Van Voorhis has everything moving forward well on his field.

The Central Church of Newcastle, Pa., has a live Boys' Brigade, which has gone into a camp near Eastbrook, Pa. The

NEW USE FOR BUTTER. Prevents Boiling Over.

Coffee frequently produces biliousness and all of the accompanying distress, such as loss of appetite, dyspepsia, bowel troubles, etc. A lady from Ill., says: "I had used coffee many years, and though I took great care in making it, felt its ill effects very seriously. It made me bilious and robbed me of my appetite for breakfast."

"I always had trouble with dyspepsia while I used it. I was told by physicians that I had catarrh of the stomach, and came to believe there was no help for me. Two years ago I quit the use of coffee and began to use Postum Food Coffee. At first I missed the stimulant, although the taste of the food coffee was delicious."

"In a few days I forgot all about my coffee in the satisfaction I derived from Postum, and soon found that my appetite returned, the bilious condition and dyspepsia disappeared, so that now I am proud to say that at the age of seventy-five years I enjoy my food as well as when young and all my dyspeptic symptoms and stomach trouble have gone."

"These troubles had been with me for most of my life and it is really remarkable that I am now so perfectly well. To say that I am grateful does not express it. Once in a while I find a person who does not like Postum, but I always find it is because it has not been properly prepared. There is but one way to make good Postum and that is to make it exactly according to directions, allowing it to boil full fifteen minutes, not after it is placed on the stove, but after the real boiling begins. Use a small piece of butter, about the size of a pea, to prevent boiling over." Read "The Road to Wellville," in pkgs. "There's a reason."

camp is under the care of Francis M. Biddle, the pastor.

H. C. Bobbitt of Chareleroi, Pa., and his family are visiting at Vigo, Ohio.

Loren Howe of Iowa, has gone to Long Beach, Cal., seeking a more healthful climate.

A new church will be organized in Winfield, Mo., following a meeting by E. M. Carr.

E. J. Lampton, Louisiana, Mo., is in a Kansas City hospital, where he went for surgical treatment.

Alfred W. Place of the Bellevue Church, Pittsburg, Pa., spent last week at Chautauqua, N. Y.

F. M. Gordon will lead the forces of the Herron Hill Church, Allegheny, Pa., in a meeting this fall.

J. H. Bryan has begun his work as pastor in Altoona, Iowa, with a hopeful outlook of great work.

Daniel George Cole has resigned as pastor in Meyersdale, Pa. He will leave that church September 26th.

E. N. Duty of Pittsburg, Pa., was the preacher August 4th in the regular services of the church at Greensburg, Pa.

Work has begun on a pretty and useful church house at Blackwell, Okla., which when complete will cost \$5,500.

John Oathout, who recently closed a meeting at Troy Mills, Iowa, is at present helping the brethren at Thornburg, Iowa.

F. A. Bright, Waynesburg, Pa., had a very narrow escape from severe burns and serious injuries in a gas explosion July 30th.

Stacy S. Phillips has returned to Oklahoma and preached his first sermon August 4th, as pastor of the church in Ponca City.

C. L. Thurgood, pastor of the Central Church, will hold a meeting in October, for the Squirrel Hill Church, Pittsburg, Pennsylvania.

The church in Falls City, Neb., has been without a pastor for four or five months. It has a good Sunday school with 200 members.

F. D. Powers and wife, and J. H. Craig, Logansport, Ind., are among those who are spending the vacation season at Bethany Beach, Va.

George W. Knepper, pastor in Wilkesburg, Pa., and some of his friends, have gone to the Rideau Lake region in Canada, for a month's outing.

Mark Williams, who recently came from England, where he was pastor of the West London Tabernacle, has been called to Maryville, Mo., in which place there is one of our strongest churches of the state.

H. G. Connelly, Norwalk, Ohio, a graduate of Bethany College who is now taking post-graduate work in Yale University, will be ordained in special services at the Christian Temple, Baltimore, Md. Sept. 15th. Peter Ainslee is the pastor of the Temple Church. The Tribune Home for Working Girls, of which Broth-

er Ainslee is the president, recently sold its building and purchased a more commodious house well located for the work of the home.

Ward Russell is preaching for the church in North Fort Worth, Tex., having begun his work August 1st. This church has the support of the First Church and the state board, and gives promise of excellent growth.

The local auxiliary of the Christian Woman's Board of Missions of the church in Stanford, Ill., observed its 25th anniversary Aug. 6-8. Special features of the three days' program were addresses by Mr. and Mrs. Melvin Menges of Matanzas, Cuba, and Mr. and Mrs. C. S. Weaver, Osaka, Japan. Miss Anna E. Davidson with local workers had place on the program.

Evangelist C. L. Organ has spent the summer with the Clinton, (Ia.) church, and is now ready to make arrangements for evangelistic meetings. For almost two years he has been connected with the State Board of Iowa, and has won hundreds to Christ. He will continue under the direction of the board. To make your arrangements for meetings address C. L. Organ, 1026 27th St., Des Moines, Iowa, or B. S. Denny, 1216 29th St.,

W. T. Moore of Columbia, Mo., was a caller in the Christian Century office this week on his way to Pentwater, Mich., to enjoy a period of rest with congenial friends by the lake side. Under the trees Bro. Moore will celebrate this month his 75th birthday. Few men come to his ripened years with unflinching powers and a growing influence among brethren as is characteristic of Brother Moore's ministry, a service for two generations.

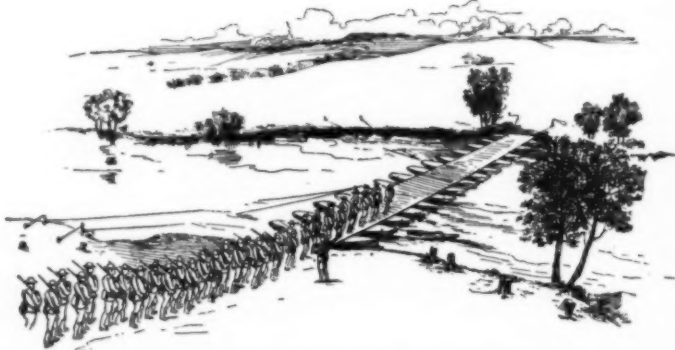
Mrs. Nettie H. McCorkle, of Garrettsville, Ohio who was for a year and a half associated with J. P. Lichtenberger as pastoral helper in the Lenox Avenue Union Church, New York City, died July 27th. She was under treatment in the New York Skin and Cancer Hospital. The pastor says of her that her work was a benediction and her death is keenly felt by the whole church. Her brother, Mr. A. C. Hopkins, accompanied the body to Garrettsville, Ohio, where funeral services were held July 30th.

The officers of the Nebraska board are: president—J. E. Davis of Beatrice; vice president, H. H. Harmon, Lincoln; recording secretary, E. M. Johnson, Geneva; treasurer, L. F. A. Williams, Lincoln; Bible School Superintendent, Prof. Downey Hastings, C. E. Superintendent, F. Ellsworth Day, Nelson; corresponding secretary, W. A. Baldwin. The district secretaries who are also members of the State Board are: F. L. Pettit, Auburn; H. J. Kirschstein, Omaha; F. D. Hobson, Kearney; V. E. Shirley, Harvard; E. G. Hamilton, Unadilla.

NEW PLANS IN CHAMPAIGN, ILL.

At a congregational meeting of University Place Church of Christ of Champaign and Urbana, some few weeks ago it was voted to rebuild the present church edifice to make room for the growing work; altho the present house has been occupied but four years the contemplated change will provide about double the present capacity. At that time a building committee was appointed and at a meeting of the congregation Aug. 4 they submitted plans for the work which were approved by the church. The plans give especial attention to the matter of the Bible School; some

The September Offering



ALL STEPPING TOGETHER

UNITED WE STAND for a successful collection for Church Extension.
DIVIDED WE FAIL to secure necessary funds with which to house 138 mission congregations that have applied for help since January.

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in September can only be made what it ought to be by our preachers and churches all stepping together. If we step together in this Offering we can go far towards securing the MILLION DOLLARS so much needed to house our twelve hundred homeless churches. We must house our missions as fast as we organize them if we are to shake this country with our plea.

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forty class rooms are to be provided, all grouped with reference to thorough classification in distinct departments of work; a unique feature of the rebuilt plant will be that with but few exceptions every inch of space on two floors can be utilized for auditorium purposes when desired and will provide for seating of about twenty-two hundred people. University Place congregation passed the 1,000 mark in membership during the Brooks Brother's revival in January and February and the enlargement is a result of having thus outgrown present quarters.

Stephen E. Fisher, the minister during the last four years, has been asked to continue his work indefinitely with the congregation, and his salary was recently increased \$600; in addition to this the University Place congregation has shown its appreciation in a substantial manner in having recently presented him with an excellent automobile of the light touring car type which both lightens his work and makes possible some delightful vacation expeditions.

At the regular Board meeting for

\$25,000 needed to provide for the care and education of the children of our missionaries in America while their parents remain on the foreign field.

The G. L. Wharton Memorial Home

and Scholarship is to be founded at Hiram, Ohio, under the direction of the Foreign Christian Missionary Society. Other missionary societies have such homes. An imperative need. Put your money into a permanent investment in aid of missions and in the cause of education of worthy children. Individuals, churches, Sunday schools, and societies are asked to help.

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Thirty-fifth year will open September 3d, 1907.

August recently, a young newspaper man, Roy Skinner, a member of the University Place congregation was elected official church reporter for the several church papers and instructed to furnish such news items as might be of general interest among the churches at least once every month.

INDIANAPOLIS LETTER.

C. E. Underwood has resigned as pastor of the Fourth Church and will enter Yale University this Fall. He has done a substantial work at the Fourth.

C. H. Winders, of Columbia, Mo., has been called to the Irvington Church.

A plan is on foot to organize three Ministerial Institutes in our state, a northern, central and southern.

Prof. Hall Calhoun was the lecturer at our State Ministers' meeting and delighted all. His presentation of the New Testament Teaching concerning the Holy Spirit was especially illuminating.

The attendance at Bethany Assembly this year was larger than usual. During the first week was the United Convention of all our state interests. This has been followed up by a complete merging of the missionary societies. All money for state work will be sent to J. O. Rose, Cor. Sec. Heretofore our work has suffered by reason of confusion and independency of state interests. The following officers were elected: President, Austin Hunter; Vice President, L. C. Howe; Recording Secretary, F. P. Smith; Treasurer, W. S. Moffet; Cor. Sec., J. O. Rose; Field Evangelist, T. J. Legg.

The School of Evangelists and Pastors at Bethany Park was especially interesting. H. O. Breeden was the chief speaker. Besides a series of lectures on Evangelism he gave his popular lecture on "Old Glory." Other instructive addresses were delivered by James Small, R. W. Abberly, E. E. Mooreman, Amzi Atwater and others.

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Indianapolis is planning for a simultaneous Sunday school campaign. This fall, which we believe will be quite as helpful as our evangelistic campaign of last fall. Keep your eye on Indianapolis. Austin Hunter.

Aug. 8, 1907.

MEETING IN GREENVILLE, TEX.

We have just closed a meeting in Greenville, Tex., which resulted in 62 additions. The writer did the preaching and was assisted the first three weeks by Bro. J. E. Lintt, as director of music and the last week by Bro. Thom. Fitz. Bro. Lintt is a good soloist and his work was very much appreciated by our people. He had to leave to help Bro. Allen Wilson in a meeting at Pittsfield, Illinois.

Bro. Fitz is a polished musician. His solos were fine and as a chorus director he is first class.

Our meeting is considered an unusually successful one. The weather was very hot but the attendance was good night after night and the enthusiasm continued to the last.

Among those who were brought into the church were a number of our best citizens and all were from substantial, worthy families.

The church in Greenville is rejoicing over this victory and we feel that a distinct advance has been made.

W. J. Hilton, Pastor.

Not a Profession.

Representative Lorimer of Chicago, who is a great walker, was recently out for a tramp along the Conduit road leading from Washington, when, after going a few miles, he sat down to rest.

"Want a lift, mister?" asked a good natured Maryland farmer driving that way.

"Thank you," responded Mr. Lorimer, "I will avail myself of your kind offer."

The two rode in silence for a while. Presently the teamster asked: "Professional man?"

"Yes," answered Lorimer, who was thinking of a bill he had pending before the House.

After another long pause, the farmer observed: "Say, you ain't a lawyer or you'd be talkin'; you ain't a doctor 'cause you ain't got no sachel, and you shore ain't a preacher, from the looks of you. What is your profession, anyhow?"

"I am a politician," replied Lorimer. The Marylander gave a snort of disgust. "Politics ain't no profession; politics is a disorder."—Success.

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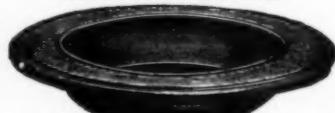
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FROM THE FIELD

FLORIDA

Tampa—During the month of July, in his regular services, W. H. Coleman received two additions.

NEBRASKA

Hastings—There have been five additions in the regular services since the last report. Three of these were upon confession of faith. R. R. Schell, the earnest pastor, is vigorously leading the prosperous work of his own church and as well having part in the larger work of the district and state.

Beaver Crossing—T. M. Sayles has received since the last report two additions to the church by baptism. This congregation is engaged in the erection of a new church house, work on which is proceeding in a satisfactory way.

Fort Worth—The Bellevue Church is engaged in one of the best meetings the city has had for years. John A. Stevens is the evangelist, and at the last report there had been over 30 additions. C. P. Craig is the pastor, and Mrs. Stevens, the wife of the evangelist, has charge of the music.

TEXAS

Santa Ana—R. R. Hamlin, in a three weeks' meeting secured 39 additions for this church. The meeting ended at the height of interest because the union tabernacle had been secured by another church. Last year the same evangelist, with the help of Frank Huston, had 80 additions in two weeks.

Haskell—James N. Thomas, the pastor, reports 29 additions by letter and statement during the past four months in the regular work of this church.

OKLAHOMA CONVENTION.

The Indian Territory and Oklahoma conventions will meet together this year in Oklahoma City, on Sept. 5-9.

This will be one of the most important conventions ever held in the southwest. Oklahoma is just coming into statehood. The former organizations of two strong missionary societies will seek to be formed into one by the adoption of a new constitution. This calls for a general attendance, clear thinking, and deep spiritual insight. The new University of Oklahoma is being inaugurated. The educational problem will now be added. The old interests of the missionary work with Living Link evangelists and church building enterprise, with the C. W. B. M. Bible School and C. E. interests will also be considered. A phenomenal attendance for the S. W. is expected.

O. L. Smith, for joint committee.

ON TO NORFOLK.

Norfolk, Va., August 8th, 1907.

To the Brotherhood:—

We have sent out facts, figures and invitations with reference to the National Convention in October, and we stand ready and willing to welcome you in large numbers.

The churches are urged to send their ministers in order that these workers may get in touch with the forward work

of the Brotherhood. Has your church acted on this suggestion? Have you arranged for your ministers to come? If not, why not? We of the east are anxious to have the other religious bodies of this section know who and what we are. Will you be one to come and assist in the good work?

The historic features of this section of the world are sufficient at any time to repay you for a trip, and at this time special reasons can be urged. Each one

of us should keep shoulder to shoulder with the work of the Disciples of Christ, and no place is better calculated to bring us in close touch with the great work done by our people, than at these National Conventions.

The educational value of a national convention is such as to give enthusiasm and inspiration to your home work. We therefore, brethren, trust that you will let the people of the Atlantic Coast know something of our remarkable strength.

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THE CHICAGO CHURCHES.

Evangelists Vawter and Wood of Cincinnati, Ohio, who are now in a meeting at Munfordville, Ky., are to hold a tent meeting in this city for the Humboldt Park Church. The services will begin August 20th and we hope to announce next week the exact location of the tent.

N. S. Haynes of Decatur, Ill., who was to have occupied the pulpit of the Englewood Church last Sunday, was unable to keep his appointment because of the serious illness of his wife. The members of the Englewood Church, of which Brother Haynes was formerly pastor, were keenly disappointed. However, they had the opportunity of hearing excellent sermons from J. W. Hoyt, the pastor of one of the largest Baptist churches in St. Thomas, Ont., Can.

W. B. Clemmer, the pastor of the Memorial Christian Church, Rock Island, Ill., will be the preacher at the Englewood Church next Sunday.

E. S. Ames is still in the city, but will go this month to De Soto, Ia., where he will join Mrs. Ames and the children, who are spending the summer in the country.

George A. Campbell has passed many of his vacation days at Pentwater, Mich., near which town a tract of ground has been secured which will be made headquarters for the Disciples of Chicago.

R. L. Handley was a visitor in Indianapolis, Ind., last Sunday, preaching at the Englewood Church of that city, where O. E. Tones has succeeded in a few months in rallying the church forces to a greater enthusiasm and activity.

STATE CONVENTION PROGRAM

Illinois Christian Woman's Board of
Missions, Jacksonville, September
9-10, 1907.

Monday Evening.

7:30 Devotional and Song Service—
Miss Dorothy Finley, Jacksonville
8:00 Address—Mrs. M. E. Harlan, Indianapolis, Nat. Cor. Sec. C. W. B. M.

Address—C. C. Smith, Cincinnati, O., Sec. Negro Missions.

Tuesday Morning.

Mrs. Catherine F. Lindsay, Springfield, Chairman.

8:45 Devotions—

Mrs. L. G. Huff, La Harpe
Bible Lesson—

Prof. B. J. Radford, Eureka

9:15 Report of Officers:

President, Miss Annie E. Davidson, Eureka.

Supt. Young Peoples' Department, Miss Clara B. Griffin, Carthage. Treas. Mrs. S. J. Crawford, Eureka.

10:00 Cor. Sec. and Organizer, Miss Laura V. Thompson, Carthage. Roll Call District Secretaries. 1st, Miss Myrtle E. Very, Thompson; 2nd, Mrs. Mary A. Agnew, Chicago; 3rd, Miss Clara B. Griffin, Carthage; 4th, Miss Lucy Marshall, Rutland; 5th, Mrs. C. S. Mahan, Palmyra; 6th, Mrs. Adda Risser, Paris;

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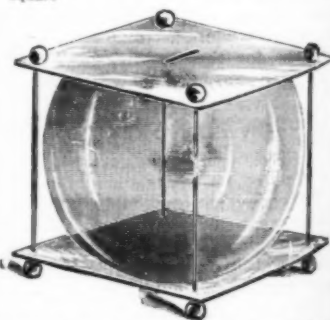
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- 7th. Mrs. Minnie M. Dailey, Olney; 8th, Miss Della Os-teen, Herrin.
- 10:45 Plan of Future Work—Mrs. Lois C. Hieronymus, Eureka Reports of Committees.
- 11:30 Address—"Mormonism"—T. W. Pinkerton, Kenton, O. Tuesday Afternoon.
- Mrs. E. N. Holmes, Peoria, Chairman.
- 2:00 Devotions—Mrs. Sue T. Odor, Decatur Business.
- 2:30 Address—"United Mission Study"—Mrs. Catherine F. Lindsay, Springfield.
- Address—Mrs. Gussie Courson Weaver, Osaka, Japan.
- 3:00 Centennial Hour. Report of Centennial Committee—Mrs. Nora G. Harwood, Chicago. Centennial Conference conducted by Lura V. Thompson.
- Hymn—"How Firm a Foundation." Bible Reading in which audience joins. John 17:20-26.
- "Points to be Emphasized in Presenting the Early History of the Restoration Movement"—Mrs. S. E. Smart, Decatur.
- "Lessons to be Learned From the Pioneers"—Mrs. Mary M. Herrick, Chicago.
- "Doubling Our Membership"—Miss Ina Cantrell, Illiopolis.
- "Raising Our Thank Offering"—Miss Annie E. Davidson, Eureka (Suggestions from the audience to follow the presentation of each topic.)
- Hymn—"Blest Be the Tie That Binds."
- 4:00 Harvest Home—Mrs. W. E. Spicer, Pittsfield. Workers' Conference, 8:00 a. m., Wednesday.
- Chairman Future Work Committee, Mrs. Lois Hieronymus, Eureka.
- Chairman Nominating Committee, Mrs. J. W. Porter, Chapin.

CHRISTIAN ENDEAVOR.

(Continued from page 759.)

"It is to be noted that there is much lacking compared with other centers of civilization at home and abroad. There is no Christian hospital in this city for foreigners or natives, and while the government provides free hospital service, Protestants are so persecuted and poorly treated that many natives are afraid to go to the hospital after becoming evangelicals. There is no Young Men's Christian Association, nor any kind of institution like it doing a work for the multitude of young men who leave home to study for their life's work, and for the thousands who make the city their home. There is no distinctive Christian work of any kind for women, except one woman visitor. There are no night or rescue missions, no employment bureaus, no Christian boarding houses, no rooms for lodgers."

Daily Readings.

Monday—A promise to givers (Prov. 11:25-31). Tuesday—A good example (2 Cor. 8:1-5). Wednesday—Willing offerings (Exod. 35:24-29). Thursday—Lay missionaries (Rom. 16:3-9). Friday—Prayer for missions (Col. 4:1-4). Saturday—Mission schools (Psa. 34:11-22). Sunday, August 25, 1907. Foreign Missions: Christ in Mexico and South America (Exod. 20:1-6).

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Her husband went seaward for nervous prostration,
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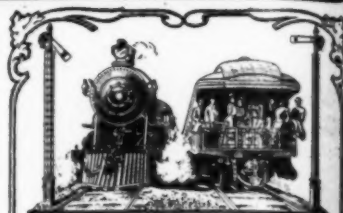
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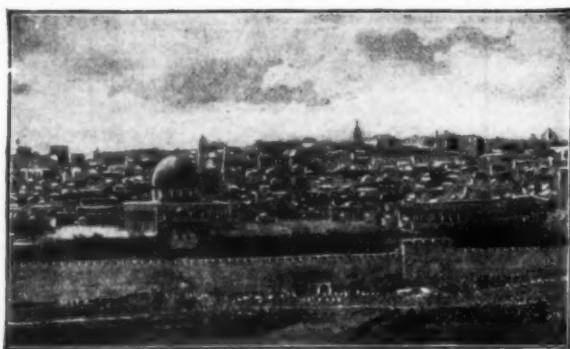
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